

The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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ISAIAH 10:3.

Oh! where will ye fly in that burning day
When the rolling heavens shall pass away,
And the trembling sinner in vain shall pray
For the covering rocks to fall,
That they may be hid from the face of Him
Who sits enthroned 'mid the seraphim,
The terrible Judge of all?

Oh! where will ye fly when the angels bright
Shall gather the saints to those realms of light?
What dark despair like the shades of night
On thy trembling heart shall roll?
"Depart, depart, for I know you not."
Thy fearful doom is the scoffer's lot,
The loss of the priceless soul.

Thy gold and silver shall not avail—
The cherished hopes of thy life shall fail,
And sad indeed is the bitter wail
That rings from the anguished heart!
Flee, sinner, flee from the wrath to come,
Ere the mighty Judge shall have sealed thy doom,
By the terrible word, "Depart."
MRS. L. D. A. STUTTLE.

Vernon, Mich.

Our Contributors.

THE UTILITY OF COMMENTARIES

IN THE STUDY OF THE SCRIPTURES.

BY ELDER W. H. LITTLEJOHN.

No book has ever been published concerning which so much has been written and said as has been done with reference to the Holy Scriptures. Were we to employ the exaggerated language of the East, as did the "beloved disciple" on one occasion, we might well say that should all these productions be in existence at any one time, the world would not contain them.

Concerning the value and character of these writings there is a wide difference of opinion. While some regard them as altogether indispensable, others look upon them not only as useless, but actually pernicious. The one class would, perhaps, be in danger of exalting them even above the Bible itself; while the other would not only treat their authority with contempt, but also inculcate the idea that the use of them on any occasion would be culpable.

Between these two extremes of opinion, it seems to me, the golden mean of truth will be found. He who would accept the opinion of any given commentator as authoritative in settling questions of Scripture teachings, forgets that the individual whose authority he thus receives so implicitly is, like himself, a mere man, writing without the aid of Divine Inspiration, and, consequently, liable to come to wrong conclusions and inculcate unsound views of that which he is seeking to elucidate. If, therefore, he would be freed from the illusion which has taken possession of his mind, he will find the remedy in a larger acquaintance with the works of learned men upon these subjects; for he will thereby ascertain that they differ very widely in their opinions of any given passage; consequently that they cannot all be right. He will readily discover, furthermore, that it is no easy task to determine who are right and who are wrong. On the other hand, if those who have entertained a superstitious fear of consulting the writings of others upon such subjects would take pains to become more familiar with those writings, they would discover that when properly used they can be made of great service to one who labors to avail himself of all the information they can impart. While it is not to be admitted that commentators have in any sense been inspired, it

is nevertheless true that, generally speaking, they have been good men. It will be perceived that this could hardly be otherwise, when it is recollected that they have voluntarily given their lives to the study of a book which could have no charms for them sufficient to stimulate such labors unless they had accepted its teachings as the embodiment of the will of God. Not only is it true that they have been men of good intentions, but it is also manifest that they have been men of great learning. Combining, therefore, as they have, both knowledge and piety, it is difficult to conceive why it is not as probable that they should be led by the Holy Spirit to a right understanding of the word, as it is that one possessing no more devotion than they, and wholly wanting in their literary and scientific attainments, should reach a more correct understanding of the Scriptures.

In fine, it has seemed to me at times that the difference between those who reject all exegetical writings as of no value whatever, and those who exalt them above the word of God, is simply the difference between those who worship themselves and those who worship others. Turning, therefore, from both these classes as unworthy of either admiration or imitation, let us consider a few reasons which favor a just appreciation and proper use of those helps in the study of the word of God which may be found in the best commentaries of our time.

To begin with, there is no one man who can be supposed, no matter how learned he may be, to possess all the resources for Bible study which are available. Those resources are continually enlarging, and the lifetime of one man would be hardly sufficient, even were they all within his reach, to enable him to acquaint himself with them. Those who suppose that the King James' or any other translation of the Scriptures has within itself a key to all the mysteries it contains, but displays his own ignorance of the subject. Saying nothing about errors in translation, there are in our version forms of expression which have become obsolete in some cases, and in others diametrically opposed in the present signification to that which they formerly bore. The words prevent and let, for example, now mean respectively to thwart and allow. Formerly the first almost always signified to anticipate, and the latter to hinder.

If the reader would discover the effect which the ignorance of these facts would produce in the mind of the student, let him turn to 2 Thess. 2:7, and there he will find Paul declaring, respecting the rise of the Papacy, that "he who now letteth will let, until he be taken out of the way." Accepting the modern signification of the term, the uninformed would suppose that Paul meant to teach the very opposite of that which he really does; *i. e.*, as it now stands he speaks of the power as allowing, whereas in the original he declared that it should hinder, which is the very opposite of the former; the reason of the discrepancy being found in the fact that in this, as in many other cases, the meaning of the English is the very reverse of what it was when our translation was made.

Again, a sample of forms of expression now nearly obsolete will be found in Judg. 5:17, in these words: "Asher abode in his breaches." Ex. 34:21: "In earing time and in harvest thou shalt rest." In the first case the average reader, without the aid of explanation, would hardly comprehend the fact that breaches was there used to indicate havens; in the latter instance he could hardly be supposed to understand that in the old English the phrase "earing time" was synonymous with plowing time. But these illustrations must suffice in the line of obsolete terms, though many others might be adduced.

So far also as translations which would be very likely to lead astray in some cases are concerned, it will be sufficient to say that scholars are generally agreed that such inaccurate renderings do exist. In fact, it is well known that one of the objects of the New Version is the correction of the more palpable of these errors. It is probable also that

the studious reader of commentaries has already been made acquainted with nearly every one of the corrections which will thus be made, and therefore is free from the danger which would result from a lack of knowledge on this subject.

But, finally, one not only needs assistance in the matter of verbal interpretation, but he also requires aid in the work of deducing from given passages the exact meaning they were designed to convey. It not infrequently occurs that the English reader loses nearly the entire force of a passage from the want of acquaintance with some Jewish custom or ancient maxim upon which it was based, and a knowledge of which is necessary to its understanding.

With most of these customs and maxims, learned expositors have acquainted themselves by years of hard labor, and the fruits of their toil are offered to us as they are set forth most clearly in their written productions.

Again, in the settlement of doctrinal points, the common mind is liable to fasten upon one or two texts and make them the ground of faith, instead of taking in the whole scope of the subject by comparing all texts which may be found in the different portions of the Scriptures bearing upon the question. In the conflicts of past years, however, this tendency has been counteracted by discussion, until all the features of the various subjects, one way or another, have been quite fully brought out. If, consequently, we would enjoy the benefit of the experience of the past, and be saved from the danger of falling into the errors which have been heretofore exploded, we must do so by appropriating to ourselves the results of the labors of others. But this cannot be done without consulting such books as those the value of which we are insisting upon in this article.

While it cannot be expected that laymen should be able to read in course a very large percentage of the numerous works on Bible criticism, still they can possess themselves of one or more of these productions, which can be read in order, so as to obtain a general knowledge of the Scriptures from beginning to end. We know a family in which it is the unvarying practice to read a portion of the Scriptures and the comments thereupon at family prayers. Owing, as they do, Clarke's Commentary, they make it a point to read two pages of the commentary each day at their morning and evening devotion. By this means they accomplish four ends: 1. They read the Scriptures themselves; 2. they obtain many side lights therefrom; 3. the practical lessons found in the observations of the commentator serve to impress the Scripture lesson, and to lend an interest to family prayers which otherwise they would not possess; 4. They thus secure system in their reading, and each day advances them toward the completion of a work which at the outset seemed so vast as to be almost unattainable.

As for the ministers, it is unnecessary to say that they, being public teachers, should be much better informed in regard to Bible literature than are those who are to be instructed by them. It is not enough that they have read the Scriptures through once or even twice. It were better they should be reading them by course continually. It is our fortune to be acquainted with one who has read the Bible through as many as forty times. People not aware of this fact are astonished at his familiarity with the book of God. But he, like every other thinking man, is aware that the mere reading of the Bible texts over and over again—while beneficial in itself in a certain degree—is not to be compared in its results with the reading of it a much less number of times in connection with those Bible helps which should be found in the library of every minister; hence he has not failed to consult such helps very largely in connection with his daily reading.

Even though a preacher should be able to read the sacred Book correctly in the original tongues, he could not afford to allow himself to remain unacquainted with the

which learned men have given of these writings. Should he attempt to preach without this acquaintance, we venture to say he would find himself balked at every turn by questions from old and young, of which, perhaps, he had never dreamed, and to which he would be incapable of giving an intelligent answer. Take, for example, the genealogy of Christ as a single specimen. The light now shining upon that subject is ample; but that light is the result of the labor of many minds. Perhaps there is not a man living at the present time who would be able to elucidate that question satisfactorily from the Bible merely, without appealing to Jewish customs and usages which have been made known to us through the patient study of men of letters.

From these considerations we think it is clear; first, that every minister should read and reread habitually our English version of the word of God; secondly, that when it is possible he should acquire a knowledge of the Hebrew and Greek languages; thirdly, that whether he have this knowledge or not, he should read the Bible in connection with the best commentaries which are accessible to him; fourthly, that from the beginning to the end of his ministry he should draw to himself, from every direction, all information which could be of service to him in expounding the book of God.

OUR SAVIOUR'S NEW LAW.

THE pertinacity with which people cling to "teachings of men" and reject the teachings of the Bible—even the very plainest declarations of the Saviour himself—would be inexplicable but for the prophecy describing the condition of the world in our day.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come [margin, *the latter day*] forever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30:8, 9.

It is with great confidence asserted that we are no longer to respect or heed God's holy, perfect law—the ten commandments, which were given for the conversion of the soul, but that a NEW AND BETTER LAW is taught us by our Saviour; namely, that we should love the Lord our God with all our heart, and our neighbor as ourself, and that this, being a new and better law, supersedes the law of God. That so many religious, wise, and prudent people can honestly be so much in error is really marvelous, and would seem impossible but for God's declaration: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14.

That this lack of wisdom and failure to understand is especially in regard to the keeping of the ten commandments, we have the positive declaration of Jesus: "Why do ye also transgress the commandment of God by your tradition?" "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:3, 7-9.

To prove that we are now under our Saviour's new law we are referred to Matt. 22:36-40: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

you to offer us? but, *Which is the great commandment in the law?*—in the law already existing. In the parallel text, Mark 12:28, 31, our Saviour quotes the very words of Moses. In Deut. 5, Moses recites the ten commandments; in chapter 6 he sums them up.

Let us compare the words of Jesus and Moses.

<p>JESUS.</p> <p>"Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." Mark 12:29, 30.</p> <p>"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:31.</p>	<p>MOSES.</p> <p>"Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:4, 5.</p> <p>"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am the Lord." Lev. 19:18.</p>
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"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." Mark 12:32, 33.

This identifies the law of the ten commandments, and separates it from the ceremonial law. It proves that the law to which Jesus referred was the same law referred to by Moses, the ten commandments, to which God added no more.

"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

In Matt. 19:16, 17, we read that the young man asked the all-important question, "What good thing shall I do that I may have eternal life?" And Jesus answered, "If thou wilt enter into life, keep the commandments." The young man, like the lawyer, asks, "Which?" Not which one of the ten commandments—but which code—the moral or the ceremonial? Christ said, "Keep the commandments," and identifies the code of ten commandments to which God added no more, quoting from the second table. It is asserted that Jesus did not mention the Sabbath, therefore obedience to the fourth precept is not a condition of eternal life. Christ did not mention idolatry or profanity. Did he therefore teach that we can obtain eternal life while worshipping idols, blaspheming, and swearing? Christ had already declared that every jot and tittle of this code of ten commandments must remain in full force till heaven and earth should pass away. Matt. 5:18, and Luke 16:17.

The young man claimed to have kept this code; but Jesus proved to him that he had not kept the very first precept; for he had other god's before the true God—he loved his possessions more than he loved God; for he could not part with them, and so turned sorrowfully away.

Our Saviour gave no new law, nor left out a jot or tittle of the old law which we had from the beginning. In proof of this, let us place his two answers to the same question side by side.

<p>TO THE YOUNG MAN.</p> <p>"And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Matt. 19:16, 17.</p>	<p>TO THE LAWYER.</p> <p>"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Luke 10:25-28.</p>
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"What is written in the law? how readest thou?" In reply, the lawyer quotes the words of Moses when summing up the ten commandments—the very same words Jesus quoted when asked which was the greatest of these commandments. Our Saviour says to the young man, "Keep the commandments." To the lawyer, after he had quoted them in part, he said, "This do, and thou shalt live."

But did not Christ give us a new commandment? Did he not himself call it a new com-

mandment? "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34. This certainly was a new commandment to the Jews—to love as Christ loved. Jesus came not to change, alter, or to make void, the law, but to magnify and make it honorable; to teach its depth and breadth. Let us learn from the beloved disciple John, who gives us this record, in what sense it was a new commandment: "He that saith he abideth in Him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John 5:6-10. "For this is the message [or commandment—see margin] that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother." 1 John 3:11, 12.

John here shows what he means by the command we had from the beginning, that it was from creation, and was known to Cain. We know this law must have existed from the beginning and before the creation of the earth; for when God created the first angelic intelligence in Heaven itself, the first duty of that intelligence was to love its Creator; and when the second intelligence was created, his duty must have been to love his Creator and the other created being.

Christ, the Son of God, twice positively declares that if we would have eternal life, the first great essential is to keep the commandments—not nine-tenths of them, not some new and better law, but the ten commandments which God spake; which he wrote with his own finger, and added no more. Keep the law as it is written, as you read it. "This do, and thou shalt live."

CHAS. B. REYNOLDS.

UNDER THE CANVAS.

THE SEVENTH-DAY ADVENTISTS CRUSADING
DENVER.

THE Denver (Col.) daily *Tribune*, under the above heading, gives the following account of an interview with Eld. Corliss, while engaged in the tent-meeting he has just held in that city:—

A reporter of the *Tribune*, while walking up Sixteenth street the other evening, observed, on the corner of Sixteenth and Glenarm streets, a mammoth tent. On entering he learned that it was a tabernacle or cotton church, erected for the purpose of holding a series of advent meetings. Entering into conversation with Eld. Corliss, the minister in charge, the following, in substance, passed between them:—

"For what object is this tent here?"

"We hold religious services here each evening."

"How are these services conducted?"

"We are giving a series of biblical lectures. Each service is opened with singing and prayer, then follows a discourse upon some interesting Bible theme."

"What denomination do you represent?"

"That body of Christians known as Seventh-day Adventists."

"At what point of time do you look for the end of the world?"

"We do not preach the definite time of the second coming of Christ. From the fulfillment of prophecy, and the signs of the times, however, we regard that eventful day near."

"But have not your people set the time for the end of the world?"

"We have not. Mr. Miller and his associates and followers, who were Adventists, did set the time, and were disappointed. But Seventh-day Adventists have arisen since the passing of Mr. Miller's time in 1844. And while there have been branches of Adventists who have set different times, and have as often been disappointed, Seventh-day Adventists have from their earliest existence repudiated definite time-setting."

"Does Freeman, of the Pocasset tragedy, belong with your branch of Adventists?"

"He does not. That company being interviewed a few weeks since by Eld. D. A. Robinson, of Massachusetts, confessed ignorance of the existence of such a people as the Seventh-day Adventists."

"From what point of time do the people holding your distinctive views date their existence? what are your religious sentiments? and what are your people doing?"

Here Eld. Corliss became talkative, and

gave in substance the following historical sketch of his people: As early as 1845 two of the ablest first-day Adventist ministers examined the claims of the Sabbath of the fourth commandment, and finding no divine authority in the New Testament for the change of the Sabbath from the seventh to the first day of the week, they began to teach their people in harmony with the declaration of the divine law, that "the seventh day is the Sabbath of the Lord thy God." But the pressure brought to bear against them by their brethren for what was regarded as practical heresy, was such that they soon abandoned the original Sabbath of Jehovah. Eld. Joseph Bates of Fairhaven, Massachusetts, was the first Seventh-day Adventist minister who remained firm to the advocacy of the Sabbatarian views. He embraced the Sabbath from reading the productions of Elders Preble and Cook upon the subject, and in 1846 published a pamphlet in defense of the Sabbath of the fourth commandment. The writings and discourses of Eld. Bates called the attention of Eld. James White and his wife, Mrs. E. G. White, to the Sabbath question in 1846, since which time they have been able and ardent advocates of the doctrines now held by Seventh-day Adventists. Mr. and Mrs. White have traveled and preached extensively. Their field of labor has extended from Maine to California, and from Dakota to Texas, embracing twenty-four States and Territories, besides the Canadas. And in connection with their public labors as speakers, they have been among the most prominent writers and authors in the denomination. Eld. White has acted the part of editor and publisher since 1849, and Mrs. White has 5,000 pages of her own writings in the field. In 1861 a publishing association was incorporated according to the laws of the State of Michigan, and located at Battle Creek. Its growth has been rapid, and its influence wide-spread and powerful. It is said to be as complete a publishing house as exists on the continent. Periodicals and publications are issued here in six languages besides the English.

In 1875 a publishing association was by them incorporated according to the laws of the State of California, and located in the beautiful city of Oakland. This publishing house has a complete outfit of steam presses, type and bindery, and also has a type foundry where stereotyping, electrotyping, and the manufacture of type are extensively carried on. From their California publishing house is issued a weekly paper entitled *The Signs of the Times*, which has a circulation in all the States and Territories, the British Provinces, and in Europe wherever the English language is read. They regard the press as the right arm of their strength, and circulate their reading matter through tract and missionary societies which are organized wherever they extend their work. Their ministers are all evangelists. In the warmer seasons they extend their work by means of portable cotton meeting-houses like the one we have here in Denver. There are not less than eighty of these in operation the present season in the United States and Canadas, besides one in England and another in Norway.

Seventh-day Adventists are a most thorough temperance people. They regard it necessary to observe strict temperance in all their habits of life in order to enjoy health and clear mental and spiritual vision. From their first existence this work of reform has been progressing among them, until they have, as a denomination, put alcoholic drinks, tobacco, tea and coffee out of the camp. This great work has not been accomplished by rigid rules, making abstinence from these useless and hurtful things a test of Christian fellowship, but by enlightening the mind and earnestly appealing to the conscience. In 1867 a legally incorporated association was formed by them, to more fully carry out health and temperance principles. This has resulted in a mammoth institution known as the Battle Creek Sanitarium for the cure of the sick. The main building is 150x137 feet, four stories in height above the basement. Besides this there are seven large cottages, in all capable of entertaining three hundred patients. In 1874 the Seventh-day Adventists formed an educational association under the laws of Michigan. They have a neat school building of brick, 37x71, with two hall wings, each 17x37, three stories high above the basement, capable of accommodating five hundred students. The annual attendance is five hundred. This school is known as the Battle Creek College.

"In the presentation of their religious sentiments, Seventh-day Adventists adopt the literal interpretation of the sacred Scriptures. They hold that every text should be understood as meaning what it says, excepting those passages where it is evident from the

text and context that a parable or figure is employed. Hence they understand the plain declarations of the word of God relative to the second appearing of Jesus Christ as meaning word for word just what they say. And applying the rule of biblical interpretation to the fourth precept of the moral code, the ten commandments, they are shut up to the observance of the seventh day, the only day of the week commanded to be sacredly observed as the Sabbath in all the Bible. These two prominent features of their religious faith distinguish them from other denominations; hence they have taken the name, Seventh-day Adventists."

LAST-DAY SCOFFERS.

DAVID says, "Happy is that people whose God is the Lord." And Peter addresses this class as follows: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Peter has told us what the last-day scoffers would say. And we present the following quotation to show what they are now saying, and how perfectly it fulfills this prophecy of Peter. There appeared recently in the *Daily Republican*, of Wilmington, Del., an editorial in which the writer says:—

"The earth shows no sign of loss of power or vigor. The sun gives forth its light and heat, the moon waxes and wanes, the stars twinkle in the firmament, and the earth revolves on its axis with as great precision as at the beginning. There is no lack of productive powers. The seasons come and go; winter succeeds summer, and summer, winter. Children are born, live, and die; and for aught we can see there is no sign whatever of any probable change of the course of events. . . . Thousands of generations, if not untold millions, are just as likely to pass away as those which have preceded them."

This is the "peace and safety" cry which the apostle refers to in 1 Thess. 5:3, when sudden destruction is about to come upon those who are willingly ignorant of these things. 2 Peter 3:5-7. They give no heed unto the things which were written for their admonition, which things are able to make them wise unto salvation. They close their eyes to the gracious warnings of the Almighty, and heap odium upon his works.

Again the editor says: "The Millerite delusion and other similar movements prove the absurdity and folly of such predictions." This is the way they talk about a message from God in their own day; and like the scribes and Pharisees of old, they "build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." The world will see, after it is too late to profit by it, that Wm. Miller's message was of God. The time will soon come when they will no longer call it the "Millerite delusion." But some will ask, If this message was of God, why did not Christ come in 1844? I would answer that that was no part of the message which Wm. Miller was authorized to proclaim. The religious world knows so little about this message, that this declaration will doubtless be startling news to many. Rightly informed, they will understand the burden of Wm. Miller's message to be the one announced by the angel of Rev. 14:6: "Fear God, and give glory to him; for the hour of his judgment is come." Verse 7. This was the truth he preached besides the "everlasting gospel," which made his message the present truth for this generation. And this was based on the prophecy of Dan. 8:14. The angel who was commissioned to make Daniel understand the vision, said unto him: "Unto two thousand and three hundred days [years], then shall the sanctuary be cleansed."

No prophet except Christ ever fully understood all parts of his own prophecy. Noah, Daniel, and John the Baptist were all left for a time in the dark in reference to the fulfillment of some portion of their own words; and this was the case with Wm. Miller. He declared the hour of God's judgment come; Rev. 14:7; that time should be no longer; Rev. 10:6; and that the sanctuary should be cleansed in 1844.

His message was in fulfillment of all these scriptures; the proof of which, when given, is so plain that even a child can comprehend

it. Although these scriptures do not declare that Christ would come at that time, Wm. Miller concluded that he would; yet that was no part of the message. The time (Oct. 22, 1844) passed, and Christ did not come. Ah! bitter indeed was that disappointment. Be it understood that at that time there was no separate, organized body of Adventists,—they were scattered among all denominations. Those who really loved the Lord from the heart would not lightly cast away their confidence in God's word and work, which has great recompense of reward. But alas! many drew back unto perdition, giving up all hope, instead of waiting for the salvation that was *afterward* to be revealed.

But as I have before stated, Wm. Miller did not fully understand the truths he declared. He supposed that the earth was the sanctuary, and that it would be cleansed by fire at the revelation of our Lord from Heaven. But a further examination of the Scriptures showed that the cleansing of the sanctuary was the work of our great High Priest in Heaven,—the cleansing of the heavenly or anti-typical sanctuary, or the great day of atonement, the investigative judgment, the blotting out of the sins of God's people. This work is accomplished by Jesus Christ in the second apartment or "most holy place" of the *true tabernacle*, which God pitched, and not man (see Heb. 8 and 9), just prior to his laying off his priestly robes and putting on his kingly apparel. When this work is accomplished, he returns to this earth to reward his people,—to resurrect the righteous dead and translate the righteous living. Then will be fulfilled Eze. 37:12-14.

The declaration of the angel of Rev. 10:6, "that time should be no longer," did not refer to probationary time, as many suppose, but prophetic time of Dan. 8:14, contained in the little book which the angel held in his hand. This is evident from the fact that the angel tells John that he must prophesy again before many peoples, and nations, and tongues, and kings. Rev. 10:11. And it was not until after John had taken the "little book" out of the angel's hand and eaten it up (which indicates digesting—comprehending its teachings), that he (the church) understood that the definite day was hid from mortal eyes. But although we may not know the day or hour, yet we may know when it is near, even at the door, according to the parable of the fig tree, Matt. 24:32.

But another sign of the soon coming of the Lord is these scoffers themselves. For Peter tells us that they shall come in the *last days*; and it would be difficult to imagine any days later than the *last days*. Now all capdip people must acknowledge according to this prophecy that the second coming of Christ is very near. Please mark this solemn fact, all you who claim that the Bible is the only rule of faith and practice, and are scoffing at the idea of the advent near. True believers in Christ will discern the signs of the times; Luke 12:56; and they will be found giving meat in due season, while waiting and watching for him. G. S. HONEYWELL.

THE ENCHANTED GROUND.

We hear much concerning the perils of the last days; but do we realize that they are right upon us, and that we are already in the sifting time? While increasing light is being shed upon the word of God, Satan is making renewed efforts to bring temptation and discouragement upon God's people. Evidences of this are increasing on every hand. Yet we read, in 1 Cor. 10:13, that the Lord is faithful, who will not allow us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it. Blessed promise! And what is this way of escape? In Mark 14:38, we read, "Watch ye and pray, lest ye enter into temptation." These words were addressed to the disciples of Christ under peculiar circumstances, when their greatest danger was in being overcome with sleep. Is not one of our greatest dangers at this time that of being overcome by a spiritual lethargy that benumbs our sensibilities so that we do not realize the sinfulness of sin?

If we could but realize what it has cost to redeem us, even the death of God's dear Son, would not a sense of love and gratitude awaken us to renewed zeal and earnestness in his service? Each day as it passes leaves us one day less to prepare for the Judgment, one less to labor for those around us, and one less to struggle with the temptations of Satan. Time is short, and oh, what a work must be accomplished for God's professed people. Many of us have friends who are already convinced on the main points of present truth, but yet stand halting. Oh, for the power of the Spirit of God to set the truth home to the heart and conscience, and enable

them to take their stand on the commandments of God and the faith of Jesus. May we all awake and seek God with agonizing earnestness for ourselves and those around us, remembering that no toil or self-denial is too great to endure in the Master's cause. S. M. B.

ENDURE.

I WENT for consolation to the sea,
Hoping its song my grief might cure;
But all the waves there said to me
Was only this one word, "Endure."

Then to the woods in haste I went—
Pain from my heart they oft would lure;
The trees were by a tempest bent,
They bowed to me and said, "Endure."

Up to the mountains did I go—
Within their heights sublime and pure,
Surely some spring of hope did flow—
Upon their brows was graven, "Endure."

I flew to books—within their leaves
All my dull sorrow would immerse—
I read, "A coward only grieves
At life's allotted ills"—"Endure."

No consolation there I found—and then
That one I took where help was sure;
In words of fire—again, again,
On every page was writ, "Endure."

—Selected.

WHAT THE CATECHISM SAYS.

The following questions and answers are taken from "The Larger Catechism," prepared by William Nast, with the "Official Sanction of the General Conference" of the Methodist Episcopal Church, of the German Edition. The work is written also in English, published by the "Book Concern" of the M. E. church, and highly recommended to the denomination by the official papers.

349. Will, then, the wicked be raised up again as well as the righteous?

Yea, verily; for there shall be a resurrection of the dead, both of the just and the unjust.

350. When shall the dead arise?

When Jesus, who was seen of his disciples ascending into heaven, shall again be seen by all eyes, descending from heaven in glory to complete his work of redemption.

351. Has God revealed to us in his word the day of the second coming of Christ?

No; although various signs will precede his second advent, yet his day will come as a thief in the night.

352. Who will rise from the dead first?

They that are Christ's.

353. But how will it be with those who shall then be alive?

They shall not die, but their bodies shall be changed.

354. What will take place after the resurrection of the dead?

The last and general Judgment upon all apostate angels and unrenewed men by the Lord Jesus Christ, who having come in the flesh to save the world, is ordained by the Father to judge the same.

355. Shall they that are Christ's appear with the ungodly before the bar of God?

No; at their glorious resurrection, which precedes that of the wicked, they will be acknowledged by their Lord as his own, and themselves take a part in the Judgment.

356. Whom will the Lord use as ministers to execute judgment?

The holy angels.

361. What will be the closing act of the Judgment?

God will destroy with fire the world, polluted by the fall of men and angels, and create a new earth and a new heaven.

The author then quotes Peter, and John in Revelation, to show that the renewed earth will become "the eternal abode of redeemed and glorified humanity."

Following each answer as given above are the scriptures from which the answers are deduced, but I have omitted them. H. W.

BIBLE HISTORY CONFIRMED.

The following is an extract from "Ancient Literature," by J. D. Quackenbos, A. M., M. D., pp. 111, 112:—

"But the mounds that so long covered the site of Nineveh have recently surrendered their treasures. Clouds that environed the history of the past have been dissipated; ancient nations, for ages wrapped in obscurity, we no longer 'see through a glass darkly'; and the narrative of the inspired writers of the Bible has been in many places confirmed by the inscriptions disinterred in the East. Among the most interesting fragments found scattered through the ruined 'Chambers of Records' of the Assyrian palace, are the tablets relating to the creation, the fall of man, and the deluge, copied from Babylonian records hundreds of years older than the Pentateuch."

DEBTS PAID.

I DESIRE to relate one of many incidents in my experience in answer to prayer. In September, 1871, my wife and myself were taken ill with fever, and brought near death's door. Our sickness lasted more than two months. We have a family of eight; and during our long illness, became involved in a debt of about one hundred and seventy-five dollars, for the support of the family, doctor's bill, and other expenses. On November 7, 1871, I wrote in my diary: "I am resolved by the grace of God to live differently than I have, and will try to keep my body under, and overcome appetite; will try to show more love and patience at home and everywhere, and endeavor to bear and hold up the cross of Christ before men, and to overcome the world, the flesh, and the devil. The late sickness of myself and wife has involved me in debt about one hundred and seventy-five dollars. I have commenced to-day to ask the Lord to give me this sum between this and March 1, 1872, that I may be free from debt."

I continually brought this matter before the Lord in secret prayer. February 29, I was absent from home, and told a friend I expected some money the next day; and though nearly the last day had expired, and no money had come, yet I still expected the Lord would send it.

I went home the first day of March; and before I got into the house, my youngest boy came running out, and said to me, "Some money for you at the express office!" On getting the money, I found it was one hundred and eighty dollars. I paid the debts, and heartily thanked the Lord for so signally answering my prayers. The money was left me by a deceased relative, and it came just in time.—J. B. C., in the *Christian*.

OPEN VISION.

It is said in 1 Sam. 3:1, that "the word of the Lord was precious in those days; there was no open vision."

We have fallen upon such highly favored times, it is claimed, that "open vision" is not now needed. But we find the world at the present time full of sin and crime, full of hypocrisy and deceit. The professed people of God are divided into hundreds of contending sects and factions; and of these each calls itself the true and genuine church. Amid all this confusion of sentiments, all or nearly all agree in this, that there is no need of "open vision," as there was in the days of the prophet Samuel. No; all this is out of date, and passed away. We live in an age of such consummate wisdom (!) that the gift of "open vision" is not only not needed, but it is actually past. We have the word of God; that is sufficient. Does the present state of the world and the church favor the view which we have described as the common opinion? Do we not need the gift of open vision now as much as the church needed it in the days of Samuel? J. CLARKE.

THE TWO STRONG ARMS.—A great scholar in Germany went one day to church. On his way he met a poor old man, to whom he wished "Good morning." The poor man thanked him, but he added that he did not exactly remember ever having a bad one.

"Well, then, I wish you much luck."
"I thank you, sir; but, to tell the truth, I never yet have had bad luck. I have never had yet a sorrowful morning; for if I am hungry, I praise God; if I am cold, I praise God; if it rain or snow, thunder or lighten, I praise the Lord, and am always joyful. And I have never had a bad week. I resign myself to my dear Lord and Saviour, and am sure he does nothing wrong."

The scholar was astonished at the faith of the poor man, and asked again what he would do if God should thrust him into hell at last. "Thrust me into hell? that he will never do," answered the poor man; "but if he should, I have two arms—the arm of *faith* and the arm of *love*—with them I would hold him so fast that he must go with me; and where my Lord and my guide is, there is my heaven."—*Christian at Work*.

WHAT IS WANTED.—We want in you a Christianity that is Christian across counters, over dinner tables, behind the neighbor's back as in his face. We want in you a Christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say that he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians. To make them effectual, all our public religious measures, institutions, be-

nevolent agencies, missions, need be managed on a high-toned, scrupulous, unquestionable sense of honor, without evasion or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned.—*Banner of Holiness*.

"WHEN I AM WEAK, THEN AM I STRONG."

THIS, as stating a fact in the Christian life, means that when I am conscious of my own want of strength for spiritual purposes, so as to feel compelled to rely upon the power of God, as put forth in the established modes of gospel influence, then am I strong, then through faith I feel confident of overcoming all hindrances to my spiritual life; and, again, I have all the strength that I need in my work. I can do nothing directly and of my own native energy to subdue my evil affections, but I can learn divine truth, meditate upon it, turn my thoughts to the person and work of Christ, pray and resort to all divine ordinances, and by such means secure the gracious helps promised in the use of the means appointed for the exercise of God's power in the work of our redemption.

I can do nothing effectively for the conversion of men to Christ, or for their growth in grace; but I can proclaim the truths of the gospel, point out the way of everlasting life, bring men into the sphere of God's grace, and thus really employ the very power that is wanted for the highest purposes of Christian activity. The result is as if I had in myself all the forces required for such operations. My weakness is thus replaced by God's strength. In a sense of this I feel strong, and the work accomplished makes me appear really so. For practical purposes, it is as if I had in myself the power of doing all the great works proposed in the life of the disciple or minister of Christ.—A. S. C.

Our Basket.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43:11.

—VENTURE not to the utmost bounds of even lawful pleasures; the limits of good and evil join.—*Fuller*.

—THE world honors a fearless and outspoken advocate of any cause. Let your light shine, throw away your bushel.

—THERE is a promise in the Bible for every want, and trial, and difficulty. God has no poor children; they are all rich. Any one of God's promises is a rich inheritance.

—"LET us watch awhile the sowers, let us mark their tiny grain,
Scattered oft in doubt and trembling, sown in weakness or in pain;
Then let faith, with radiant finger, lift the veil from unseen things,
Where the golden sheaves are bending, and the harvest anthem rings."

—CHRIST looked upon the world as upon a mighty harvest, field after field ready for the sickle. He and his apostles seemed like a band of reapers; but what are they to such a harvest? There is a striking resemblance between this day and Christ's day. Our cities and villages are crowded like those of Galilee, and the faithful ministers are indeed nothing to such a harvest. In most places the people are willing and eager to hear the words of eternal life, which shows the harvest to be indeed ripe.—R. M. McCheyne.

—SHORT as life is, it is the seed time for eternity. Whatsoever a man sows here, he shall reap to all eternity. If he sows to the wind, he shall reap the whirlwind. If he sows to the flesh, he shall reap corruption. If he sows in righteousness, he shall reap in mercy. If he sows to the Spirit, he shall reap life everlasting. This life is the day of grace, the season of mercy, when enduring riches may be secured. Many have seized the moments as they passed, and become immensely rich in faith, in good works, in bright hopes, and in a blessed inheritance beyond the skies.—*New York Evangelist*.

—THE trials which befall us are the very trials which we need. The little daily excoriations of temper speedily heal themselves; but when the pain lasts, they have an errand to accomplish, and they accomplish it. These as well as greater sufferings, are ordered. They must be submitted to with patience, resignation, and meekness; and if they enable us to see ourselves, and gain a victory over our pride, they are of great value. Instead of vain and impotent wishes to fly from them, or the circumstances which occasion them, it is the part of manly virtue to bear and forbear, and by grace to wax stronger and stronger.

The Review & Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., OCT. 9, 1879.

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Resident Editor.

HOME AGAIN.

PAST, PRESENT, AND FUTURE.

WE reached Battle Creek the night of the 6th, after being absent from Michigan one year, with the exception of two Sabbaths. Of our sojourn in Texas last winter we have reported through the REVIEW. We have also given brief statements of attending camp-meetings in Kansas, Missouri, Wisconsin, Minnesota, Iowa, Dakota, and of our brief sojourn and labors in Colorado. Returning, we have since labored in camp-meetings in Ohio, Massachusetts, Maine, two in New York, in Michigan, and Indiana.

We need not say that we are worn and weary. Mrs. W. feels the labors of the past year more than the writer. God has been very good in preserving us, and giving us a good degree of health and strength during the past year of care and toil. In many respects Mrs. W.'s general health is in advance of what it was a year ago, and the writer is able to report better health than for several years. God is good.

Of the future, in point of locality and labors, we are not prepared to speak definitely. Our friends will please address us at Battle Creek, Mich., until further notice is given.

The institutions we have labored to build up at Battle Creek are very dear to us, and they need the fostering care that we can give them when not called to other duties. We must give more time to writing for our periodicals, and we still have unfinished books to complete. We may remain in Michigan during the winter, excepting the few coldest weeks, when we may enter an opening made for us in central or southern Indiana. J. W.

EDUCATIONAL RELIEF FUND.

WE are happy to report that all our Conferences, from Maine to Minnesota, and from Michigan to California, are taking hold of the work in good earnest to raise for themselves a fund by loans and donations for the relief of those young men who wish to educate themselves for useful positions in the work of God.

Liberal pledges have been made by those who were accessible at our camp-meetings. But these include but a portion of the friends of education in the ranks of S. D. Adventists. All must have a chance to do what they can in this noble work. Therefore an appeal will be made to all our people, accompanied by pledge papers. These will be sent to every church with a request that they be circulated, and the entire field canvassed by the proper persons as solicitors of pledges and payments. J. W.

LYONS CAMP-MEETING.

THE Lyons camp-meeting was held near the village of Lyons, Michigan, Sept. 25-30. This was the third meeting in the State the present season. A large gathering was not expected, and preparations were made according to expectations. The center of the mammoth tent was left at Battle Creek, under the impression that it would not be needed.

The suffering endured by the congregation on Sunday, and the risk of life to the speaker in consequence of the intense heat in the crowded audience, may suggest to the minds of our good camp-meeting committee that great risks should not be run in the line of comfort to the people, and the life of those speakers attending their twelfth camp-meeting for the season. That portion of the tent on the ground was literally packed, and a dense wall of men stood around, excluding the least breath of pure air from without, shutting up both hearers and speaker to impure air, literally hot, which had been breathed over a hundred times. Mrs. W. risked her life to address the audience. We refused. With this exception, ample preparations were made for both speakers and hearers.

Sabbath was a good day on the Lyons camp-ground. At the close of Mrs. W.'s discourse in the afternoon, not less than four hundred came forward for prayers. It was an occasion of deep feeling. After prayers were offered, testimonies, brief and to the point, were given by those seeking the Lord. This service reached to nearly dark, when it was closed to spend an hour in the family tents where the same work of seeking God could be carried on in scores of

distinct congregations. The results were excellent.

The preaching at the Lyons camp-meeting was generally practical and close, and the social exercises were free and spirited. As usual at such meetings in Michigan, harmony prevailed. The Sabbath-school, the temperance movement, and the tract and missionary work, received their proportion of attention, and moved off in an encouraging manner.

In the business reports, Michigan appears to great disadvantage. Michigan is really one of the most destitute fields in point of laborers. We read in the list of the preachers of the Michigan Conference the names of Waggoner, Byington, Van Horn, Burrill, Smith, Corliss, Sawyer, S. H. Lane, J. White, and Mrs. E. G. White.

But Eld. Waggoner has labored in California since the last General Conference. Eld. Van Horn is president of the Oregon Conference, and has not labored in Michigan for several years. Eld. S. H. Lane has labored in Indiana a number of years as president of that State Conference. Elds. Corliss and Burrill are laboring in Colorado, and have labored out of their Conference much of the time for several years. Eld. Sawyer labors among the Swedes from Maine to Kansas. Eld. Byington, at the age of eighty, does his work well, and counts one among the ministers of the Michigan Conference. Had Eld. Canright not been transferred to Ohio, he would count only one. Eld. Smith is nearly shut up to his labors in the REVIEW Office and at the College, and Eld. White and wife have spent only two Sabbaths in Michigan during the past Conference year.

Noble Michigan has parted with her most efficient ministers, and last year gave the General Conference the sum of \$3,000 to support them in other fields. In this, Michigan has done well; but there is such a thing as doing wrong in loving neighbors better than self. The Michigan Conference is waking up to the importance of the State where most of our institutions are located, standing ahead in point of an able ministry and a devoted, thorough-going membership. In this respect the Michigan Conference should be a model for others.

This subject was quite thoroughly canvassed at the Lyons camp-meeting, and the wants of the cause were carefully considered. The subject of dividing the State into three Conferences received considerable attention. But it was finally decided to elect an executive committee of five, instead of three as is usual in our State Conferences, four of them ministers, three to preside over as many divisions of the State under the supervision of a president of the whole. It may be thought best, at the next annual Conference, to divide this large Conference of more than one hundred congregations of S. D. Adventists.

The auditing committee claimed much of our time; and we were glad to see that the following measures were regarded with favor by the several members of this committee:—

1. That those ministers who are wearing out with successful labor should be well supported.
2. That young men of promise should be encouraged by proper remuneration for what they do accomplish.
3. That those ministers of ability belonging to the Conference, who are laboring in other Conferences, be encouraged to labor in Michigan so far as consistent.
4. That if Michigan be drawn upon for ministerial help for less important fields than at home, where our institutions are located, if any are spared, it should be those who can leave with the least loss, and who are better adapted to posts of duty of less importance to the general cause than those at or near head-quarters.

Twenty-five were baptized, and Brn. Sisley and Wellman were set apart to the work of the gospel ministry at the closing morning meeting on third day. Thus closed the good camp-meeting at Lyons, Michigan. J. W.

THE TEMPERANCE WORK

AMONG THE S. D. ADVENTISTS OF AMERICA.

THE Seventh-day Adventists believe that the advent of Christ will soon take place, and that all men should keep the commandments of God. Like Paul, they preach righteousness, temperance and the Judgment to come. Acts 24:25. Righteousness, according to St. John, is right doing. 1 John 2:29; 3:7. In the Judgment to come, God will decide on all human conduct, and on every secret thing, whether it be good or whether it be evil. Eccl. 12:13, 14.

Temperance is a Christian virtue strongly insisted on in the New Testament. Paul calls it one of the fruits of the Spirit. Gal. 5:22.

According to St. Peter it is one of the graces of the Spirit, which we are to use all diligence in acquiring. 2 Pet. 1:6. Temperance is well defined by St. Paul when he says, Whether ye eat or drink or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31; and again when he says, But I keep under my body, and bring it into subjection; lest, when I have preached to others, I myself should be a castaway. 1 Cor. 9:27, and also when he says, They that are Christ's have crucified the flesh with the affections and lusts. Gal. 5:24.

These passages show that to be temperate men we must govern our appetites and passions by the principles of the New Testament. We must eat and drink to the glory of God. To do this we must use with moderation such things as are beneficial to man, and must abstain wholly from those things which are injurious to him. We cannot use to the glory of God any hurtful thing, and those things which God has designed for man's good must be used within the limits of man's wants. Christian temperance therefore consists in the moderate and reasonable use of that which is good, and in total abstinence from that which is injurious and evil.

We cannot be moderate in the use of evil things. It was intemperance, on the part of Eve, to even taste the forbidden fruit. To be temperate we must govern our appetites. These principles are sustained both by reason and by the Scriptures. But it is evident that many, who consider themselves patterns of temperance, have no just idea of what constitutes this excellent virtue.

The attention of the Seventh-day Adventists has in the providence of God been particularly called to this subject. Believing that the Judgment of the great day is at hand, they have felt it to be of the highest importance to study the Scriptures with respect to a preparation for that event. They have sought to take just and reasonable views of their teachings on this subject. They have not overlooked those passages which relate to the work of God's grace in the heart, and they have also given attention to those passages which teach us the necessity of governing the appetites and passions. They have learned that the body is the temple of the Holy Spirit, and that if any man defile the temple of God, him shall God destroy. 1 Cor. 3:16, 17; 6:19, 20.

They have clearly seen that men cannot use to the glory of God that which destroys the nervous system, and for this reason they have wholly discarded the use of tea and coffee. Many who used these things to relieve sick headache and nervous diseases, have been surprised to find that these difficulties disappeared soon after they had wholly ceased to use these stimulants, and thus they learned that the supposed remedy for these diseases was the real cause of their existence.

The Seventh-day Adventists believe the use of tobacco a great evil in the sight of God and man. They therefore bear an outspoken testimony against its use in any form. They also consider it a great wrong to use as beverages any liquor capable of producing intoxication. They understand that there is but one safe ground to occupy with respect to such things, and that is total abstinence. The great army of drunkards is recruited from the ranks of moderate drinkers, but never is a recruit drawn from the ranks of those who totally abstain. The entire denomination takes the highest temperance ground, and this has been their position always.

Recently a new interest has been awakened on this subject among our people at Battle Creek, Michigan. To extend these principles everywhere, a general temperance society has been formed, and agents have been appointed to carry forward this work in other countries. The members of this society solemnly pledge themselves before each other that they will abstain from the use of these hurtful things. Regular meetings of this society are held from time to time, and many persons are taking a deep interest in the temperance work.

The state of things on the continent of Europe calls loudly for earnest effort in behalf of temperance reform. Tobacco and wine or beer are used everywhere and by all classes. If any person thinks that God is glorified by these things, let him pass the drinking saloons and listen to the revelry of the drinkers. Those who resort to these evil places, contracted the appetite for strong drink at the table of their own parents.

It must be evident to any person who will consider these things that both by precept and example we should cast our influence against the use of spirituous liquors, and we earnestly invite the readers of this journal to unite with

us in the effort to rescue our fellow-men from the evils of intemperance. J. N. ANDREWS.
Bâle, Suisse, Aug. 31, 1879.

BE CANDID.

A SKEPTICAL friend presents the following queries, which, as we give him credit for candor in asking, we are happy to answer, trusting that the answers will be candidly considered.

1. How do you reconcile the genealogical records concerning Christ, as given by Matthew and Luke?

ANS. Matthew gives us the genealogy of Christ through the line of Joseph, his reputed father, and Luke through the line of Mary, his mother. These lines come together twice, in Zorobabel and David, before reaching back to Abraham. The matter is explained and illustrated by a beautiful diagram in the Religious Encyclopedia. It is likewise fully explained in Dr. Clarke's notes. See also the REVIEW, Vol. 51, No. 21.

2. How comes the account of the taking of the city of Jericho to be accredited to Moses, as he was then dead (or had been translated). What authority has the Bible writer for giving that account? If Moses did not give it, who did?

ANS. The account of the taking of Jericho is not accredited to Moses, but to Joshua. Moses was not translated. We had never supposed but that Joshua, the successor of Moses, was able to write. We fear our friend has not sufficiently informed himself in regard to the facts of the narrative.

3. What authority had Moses for giving an account of the fall of man, etc., since he lived about midway between Adam's day and our day?

ANS. Inspiration.

4. If the gospel writers were inspired, why do they not agree regarding the writing above the cross? They all mention it, and no two agree.

ANS. Our friend again misapprehends the facts in the case; for they agree perfectly. Let us see how they each record it: Matthew: "This is Jesus, the King of the Jews." Mark: "The King of the Jews." Luke: "This is the King of the Jews." John: "Jesus of Nazareth, the King of the Jews." Constructing out of all these an inscription which shall embrace everything that any of them have mentioned, we have this: "This is Jesus of Nazareth, the King of the Jews." This is doubtless just what was written. Now mark: It was not necessary for each evangelist to give the entire title, unless he was moved to do so. But if he gives only a part, he does not contradict the fact that something more was written. For instance, Matthew omits the words, "of Nazareth," which John uses, simply saying, "This is Jesus, the King of the Jews." What Matthew says was all there, was it not? Yes. And that is all that he affirms. He does not say that the words "of Nazareth," which John uses, were not there. So there is no contradiction between him and John. On the other hand John omits the words "this is," which Matthew uses, simply saying, "Jesus of Nazareth, the King of the Jews." But he does not say that the words of Matthew, "this is," were not there? No. Then where is the contradiction? There is none. None of them affirm that what they present was the entire title, and they were not obliged to give that. But all which any one gives was in the title just as he says. So they are all absolutely correct, and there is no contradiction between them.

5. In reference to David's sin of numbering Israel, it is once said that he was influenced by God, and again that he was influenced by Satan. How are these statements reconciled?

ANS. A misapprehension again of the facts in the case; for God did not stir David up to number the people. This was Satan, as is plainly stated in 1 Chron. 21:1; but in the parallel passage in Kings it is simply the pronoun "he" that is used. And while, if we look at the apparent grammatical construction, the word "Lord" in the preceding clause would seem at first sight to be the antecedent of the pronoun he, it is not necessarily so; and when we look at the sense, we see at once that it cannot be so. For this act of numbering Israel was the very thing that caused the anger of the Lord to be kindled against David. But we cannot suppose that any writer who was capable of framing words into a correct sentence, would be guilty of saying in the same breath that God moved David to number Israel, and then was angry with him for so doing. We therefore, taking the account in Chronicles which admits of no ambiguity, conclude that Satan was the one who moved David to number Israel; and that consequently, the pronoun "he" in the account in Kings, refers to Satan, as an antecedent understood. To reason otherwise on this, would be to manifest a desire to find a contradiction in the Scriptures, and whoever cherishes such a desire, approaches them under the influence of a bias

which will almost certainly prevent his arriving at the truth.

6. It is once said that after David had numbered the people, he paid fifty shekels of silver for the threshing-floor of Araunah, and in another place that he paid six hundred shekels of gold. How can these statements be harmonized?

ANS. It will be noticed that the expression in 1 Chron. 21 is much more comprehensive than that in 2 Sam. 24. In the latter place simply the threshing-floor proper and the oxen are spoken of, for which he paid fifty shekels of silver; but in 1 Chron. 21 everything is included, the threshing-floor, the oxen, the instruments of wood, the wheat for the meat offering, and "the place," which is taken to mean quite a large extent of adjoining territory, for which he paid six hundred shekels of gold. And that this comprehensive view is taken in 1 Chron. 21, is evident from the first verses of the next chapter, which declare that David called that place the house of the Lord, and immediately commenced preparation for the building of the temple upon the ground which he had purchased, which would require much more ground than a mere threshing-floor. See Barrett's Synopsis of Criticisms on 2 Sam. 24.

CHRISTIANA, NORWAY.

MANY countries of Europe seem to be almost forsaken by the Lord, and to have become the stronghold of evil spirits: yet the Lord has a people among the different nations, who must be called out by the message, and who will prepare to meet him. The Spirit of God is still working on hearts here as well as in America. For this we praise God and take courage.

We are deeply interested in Bro. Loughborough's mission in England, and rejoice in the success which so far has attended the truth there. And our prayers ascend for our dear Bro. Andrews, as he has once more reached Switzerland. May the Lord comfort him in all his sorrows, and give new strength after so much sickness and affliction. It is wonderful to hear from the southern countries, of Italians and Greeks and Arabians who are stretching out their hands to the Lord, and studying the truth for our times. Soon the Lord will unite them and us (Scandinavians of the northern countries) with our dear American brethren, from whom the Lord has been pleased to cause the light to shine forth, and who are so faithfully planting the seeds of truth in the east and west, in the south and north.

Bro. Jaspersen has returned from Denmark. He with another young brother, will enter a new field next week, the Lord willing. The mission here is onward, and the light goes out from here to many other places. Some more have been added to our numbers since last report.

The tract society is at work so successfully that we have reason to hope for like societies in other places as the truth shall spread. It is started on a cash basis. Tracts are bought at a low rate with all the means that are obtained by membership, donations and sales. The last three weeks they have sold tracts and papers for about 20 Kroner (\$5.33) each week. Last Sabbath we rejoiced in greeting four new Sabbath-keepers gained directly by the tracts. One of them joined the society next evening, and is at work among his Christian friends. A number of tracts are sold to people on the steamers and ships in the harbor.

Last Sabbath our Sabbath-school numbered more than 120 members, 113 being present. The interest is increasing as well as the membership. This blessed interest is due, with the help of God, to the American Sabbath-school system. We have never before had suitable lessons in our language. In fact, we have never had any lesson books at all. For this reason the Sabbath-school work has moved languidly among the Scandinavians. The work of publishing such lessons in good shape has seemed too much for me. I did not venture to begin nor to propose it. Somehow circumstances have compelled me to undertake it now, and I see no other way than to work diligently and trust the Lord for strength.

We are now situated so that we can print our own tracts and papers; and although we have but an old, cheap hand press, and it takes more time, yet we can do the work ourselves without asking help from those outside.

After having tried for about eight months to get the truth published by unbelievers and handled by unsanctified hands and prayerless hearts, I consider it a very great favor of the Lord, that we now are able to send out tracts and papers from this office, and do all the work ourselves. We printed 3,000 small tracts (2 pp. with notice of our tracts and papers as well as meetings) three weeks ago. They are all sold. The next week we printed 2,000 four-page

tracts. Of these we have 800 left. We send out and sell more than 800 copies of *Tidernes Tegn* every two weeks when it is published.

Now I desire to say that all these branches of the work are young and tender plants, and they must be carefully nourished. If left now, they will soon wither. The Lord has given us a wide missionary field in this city and vicinity. New souls are becoming interested every week. He has mercifully suffered our printing work to be located here. And he has taught our fingers to do even such work as we did not understand before, and has filled our hearts with love for the work. Pray for us, that his name may be glorified and many souls saved.

Sept. 9.

J. G. MATTESON.

CEDAR RAPIDS, IOWA, CAMP-MEETING.

THIS camp-meeting was the smallest of the four held in the State this season, no doubt because of its location away from the center of the State, and in that corner of it least populated by our people. It was held here because other sections of the State had camp-meetings in June, and this part of the State had none. This was the time for the annual meeting of the different societies, and hence we had many business matters to attend to which interfered somewhat with the devotional exercises; yet these were very good. The spirit of the meeting was excellent. Union and love generally prevailed, and in several of our meetings the blessing of the Lord came in sweet, melting power, which was truly refreshing to our waiting hearts. In last year's camp-meeting there were elements of discord which threatened serious trouble. This year these did not exist. There has been an improvement in the tone and spirit of the Conference the past year, which I hope will result in much good in the future. The four camp-meetings held in the State this season have enabled a large number of our people to attend. I think nearly twelve hundred availed themselves of these privileges.

The temperance work was taken up as usual this season, and a large part of those present who had not signed the pledge before, did so at this meeting, 130 signers being obtained, 85 of whom paid the initiation fee. A State Temperance society was formed, with G. I. Butler for president, and Sr. Sarah Nicola for secretary. Iowa has been well canvassed on this subject at our camp-meetings, though many in the churches are still behind. These we shall try to reach with our local organizations.

Sabbath morning we had a most interesting Sabbath-school under the management of Bro. L. T. Nicola. The Sabbath-school work in the State gives promise of much good.

Our tract and missionary work is now in a condition to accomplish much, if all can be persuaded to go to work. The State society is nearly out of debt, with subscriptions to the reserve fund of between \$1500 and \$2000 (unless very recent purchases of books have changed this), and a good stock of books on hand. Our s. b., however, has fallen off considerably this year; still we had enough to settle all claims against the treasury after paying the tithe to the General Conference. There is great need of a general awakening of our people throughout the State to work for the Lord. Our efforts in new fields have not been as successful as in some former years. We regret to say that the health of Eld. Farnsworth was such that he could not labor as hard as usual in our meeting, and it was not thought safe to place the burden of the cause upon him till he could have time to improve. Under the circumstances the brethren thought they could do no better than to make me president of the Iowa Conference and T. and M. Society, though I could give them no assurances of how much I could labor in the State.

GEO. I. BUTLER.

FIVE DOLLARS A MONTH.

For what? To liquidate the monthly tobacco bill of a young man only seventeen years of age. Not long since, as I was riding in a stage coach, a young man stepped aboard, who was well dressed, and looked and acted like a gentleman, only that he had in his mouth that intolerable nuisance—a cigar. He looked around, and seeing that there were no ladies aboard, went on with great satisfaction to enjoy his luxury. The wind for a time blew the smoke from me, so of course I made no complaint; but after riding a mile or two, our coach turned its course sufficiently to bring the cloud of poison squarely into my face. I dodged it as I would a bullet, and put my head outside the coach, thinking that the young man would take the hint and refrain. But no, not he. At last I became desperate,

and finally remarked to him that one of three things would have to transpire immediately. He looked at me in astonishment, and asked what they were. "Well," said I, "I shall become very sick, or I shall get out of this coach, or you will stop that smoking." "Oh, excuse me, sir," said he. "When I got in I saw there were no ladies, and I supposed a man coming from the town of ——— would of course be a smoker." "Just a few puffs more," said I, "and you will have a very sick man on your hands." "I wish it would use me so," was his reply, as he tossed his half-consumed idol out of the door. After some further conversation on the filthiness and expensiveness of such a habit, I asked him what his tobacco cost him a year. "Well," said he, "let us see,—four, twenty-eight, hundred and twelve,—well, about \$5.50 a month, not over that. I don't use half as much as some men I know."

I began to reflect. Over \$60.00 a year burned up by a youth who at the same time is trying to get an education. Let us see. There are about three million souls in the States included in this Conference. Allowing that one in every 500 is a tobacco devotee, and granting them just one-half as much as the above young man used, and we have \$180,000.

It is distressing to hear some poor souls who profess to be S. D. Adventists try to belittle the temperance move that has been inaugurated among us. We should blush for shame when we find ourselves indifferent over this matter. Brethren and sisters, we may make our influence felt on this question of temperance if we will, and through it open a door for the last message of mercy. Oh, for eye-salve to see when good comes. May God help us to understand the nature of this great work.

D. A. ROBINSON.

CONSTITUTION OF THE GENERAL CONFERENCE.

AS AMENDED.

For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof:—

Article I. This Conference shall be called the General Conference of Seventh-day Adventists, and shall be composed of delegates from the different State Conferences, and such ministers as shall have been employed as missionaries during any part of the year.

Art. II. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one.

Art. III. The duties of the President and Secretary shall be such respectively as usually pertain to those offices.

Art. IV. It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

Art. V. Section 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same; and they shall audit and settle accounts with ministers and others in the employ of the Conference.

Sec. 2. Means for missionary operations may be received by donation from State Conferences, churches or individuals; and the committee are authorized to call for means when needed.

Sec. 3. When any State Conference desires ministerial labor from a minister not a resident within the bounds of such Conference, their request shall be made to the General Conference Executive Committee, and ministers sent by said Committee shall be considered under the jurisdiction of the Conf. Committee of such State: *Provided*, 1. That if such minister consider the State Committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee: *Provided*, 2. That if such State Committee consider such minister inefficient, they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

Sec. 4. The General Conference Executive Committee shall have power during the inter-

vals between the yearly meetings, to license ministers who may be raised up in mission fields.

Sec. 5. It shall be the duty of the ministers and others in the employ of the General Conference to make a written report to each annual meeting thereof of each day's occupation during the Conference year, or such portion of the year as they may have been in the employ of the Conference.

Sec. 6. It shall be the duty of the Conference to select a committee of two laymen to act with the Executive Committee in the examination and settlement of accounts.

Art. VI. Each State Conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State Conference, such delegates to the General Conference to be chosen by the State Conferences or their Committees: *Provided*, That the delegates to such State Conferences be elected according to the following ratio, to wit: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

Art. VII. The officers shall be elected at the regular meetings of the Conference, and shall hold their offices for the term of one year, or until their successors are chosen.

Art. VIII. Sec. 1. The regular meetings of the Conference shall be held annually, and the time and place of the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the REVIEW.

Sec. 2. Special meetings may be called at the option of the committee.

Art. IX. This Constitution may be altered or amended by a three-fourths vote of the members present at any meeting.

THE CHRISTIAN GENTLEMAN.

[MR. GOUVERNEUR MORRIS on being asked for his definition of a gentleman, replied by repeating Poet-Laureate Tates' paraphrase of the fifteenth psalm:—]

"Tis he who every thought and deed
By rules of virtue moves;
Whose generous tongue disdains to speak
The thing his heart disproves.
Who never did a slander forge,
His neighbor's fame to wound;
Nor hearken to a false report
By malice whispered round.
Who vice, in all its pomp and power,
Can treat with just neglect;
And piety, though clothed in rags,
Religiously respect
Who to his plighted vows and trust
Has ever firmly stood;
And, though he promise to his loss,
He makes his promise good.
Whose soul in usury disdains
His treasure to employ;
Whom no rewards can ever bribe
The guiltless to destroy."

This psalm was copied by Thomas Jefferson, in the smallest hand-writing and neatest manner, into a common-place book which he was in the habit of frequently consulting, and we find it at the end of a letter on moral conduct which he wrote to T. Jefferson Smith, thus entitled, "The portrait of a good man, by the most sublime of poets, for your imitation."—*Charles Edwards*.

ONE great principle which we should lay down as immovably true, is, that if a good work cannot be carried on by the calm, self-controlled, benevolent spirit of Christianity, then the time for doing it has not come. God asks not the aid of our vices. He can overrule them for good, but they are not the chosen instruments of human happiness.

It is common to speak of the house of public worship as a holy place; but it has no exclusive sanctity. The holiest spot on earth, is where the soul breathes its purest vows, and forms or executes its noblest purposes; and on this ground, were I to seek the holiest spot in your city, I should not go to your splendid sanctuaries, but to closets of private prayer. Perhaps the "Holy of Holies" among you is some dark, narrow room, from which most of us would shrink as unfit for human habitation; but God dwells there. He hears there music more grateful than the swell of all your organs; sees there a beauty such as nature, in her robes of spring, does not unfold; for there he meets, and sees, and hears, the humblest, most thankful, most trustful worshiper; sees the sorest trials serenely borne, the deepest injuries forgiven; sees toils and sacrifices cheerfully sustained, and death approached, through a lonely illness, with a triumphant faith. The consecration which such virtues shed over the obscurest spot is not and cannot be communicated by any of those outward rites by which our splendid structures are dedicated to God.

